TWO SERMONS, PREACHED BY *BRUNE RYVES*, D.D. AND D. of *C.*

St Luke 12. 15.
Take heed and beware of Covetousnesse.

Printed in the Year, 1652.

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1 Tim. 6. 10.

For the Love of money is the Roote of all Evil.

Saint *Peter*, speaking of S. *Pauls* Epistles, sayes, *that there are in them, some Things hard to be understood*, 2 *Pet.* 3. 16. Though my Text be not to be found, in the Catalogue and Number of those things, which are δυσνοητα, *hard to be understood*, yet experience tels us, that it is to be found in the Catalogue, and number of those things, which are δυσπιστα, hard to be believed, for while S. *Paul* before us, and we, after him, preach, that *the Love of Money is the Root of all Evil*, yet the small credit, that this Apostolical, undoubted truth, finds with the children of this world, gives us too just cause, to take up that complaint, which our Apostle borrows, from the Prophet *Isaiah*, and apply it to this particular, *Lord who hath believed our report?* Rom. 10. 16. While therefore I endeavour, to evidence this Truth, to the Conscience of every man, I shall observe this method.

1. I shall open the Nature of this Sin, and [illegible] what this φιλαργυρια, This *Love of Money* is.

2. I ſhall make it appear, to be, as the Apoſtle here Characterizeth it, ῥίζα πάντων τῶν κακῶν: *The Root of all Evil.*

3. In the Laſt place, for Application. I ſhall offer unto you, Firſt, ſome *motives* to *dehort*, and Secondly, ſome *helps* to *preſerve* you, from ſo dangerous, ſo deſtructive a Sin.

Part. 1. Firſt, I muſt ſhew you what this *Love of Money*, is: Two words there are, in the new Teſtament that uſually ſerve to expreſſe the Nature of this Sin, the firſt is πλεονεξία, uſually Tranſlated Covetouſneſſe, uſed by S. *Luke*, *Take heed and beware of Covetouſneſſe*, Luke 12. 15. The Second is φιλαργυρία, here uſed by S. *Paul*, and tranſlated, *the Love of Money*: From this double appellation, *Aquinas* obſerves, that Covetouſneſſe is a Compound, complicate ſin, oppoſed to a double vertue: πλεονεξία is the *Rapacious* part of Covetouſneſſe, oppoſed to *Juſtice*: φιλαργυρία, is the *Tenacious* part of Covetouſneſſe, oppoſed to *Liberality*: πλεονεξία is Covetouſneſſe in *getting*, φιλαργυρία, is Covetouſneſſe in *Keeping*: πλεονεξία hath a *Large paw*, to get, and gather more then enough, and φιλαργυρία, is the *Mortmaine* of Covetouſneſſe to detain, and hold back, whatſoever the other hath gotten.

2. 2ᵉ. q. 118.

But φιλαργυρία here uſed, and Tranſlated, *The Love of Money*, is not to be bounded within ſo narrow a compaſſe, as to ſignifie, but that part only of Covetouſneſs, which is oppoſed to *Liberality*, for as *Aquinas* ſpeaking of the word *Avaritia* ſayes, *Nomen Avaritiæ ampliandum eſt*, The word Covetouſneſſe is to be extended to a general ſignification of every inordinate deſire, of having any thing: And as S. *Auſtin*, in his book *De*

Ibid. Art 2.ᵐ

Doctrinâ

Doctrinâ Christianâ, inlargeth the word *Money*, to signifie, not only *Mensuram Valoris Rerum*, the measure of the value of things, but the very things themselves, *Omnia quorũ sunt domini, pecunia vocantur*, whatsoever we are owners of, may be called our money; for so God sayes of a hired Servant, *Pecunia tua est, he is thy money*, *Ex.* 21.21. So the word φιλαργυρία, here, *Nomen ampliandum est*, is not to be shrunk up to the narrow circle, of whose Image and Superscription is this, to signifie Coyn only, but to be enlarged so far, as to comprehend under its Latitude, the vast, and boundlesse extent, both of the desires, endeavours, and sinfull acts, of the sin of Covetousnesse: And therefore S. *Ambrose*, S. *Austine*, and the whole stream of the Latin Fathers, translate φιλαργυρία here, by *Avaritia*, the common word, whereby they render both φιλαργυρία and πλεονεξία: And though *Aquinas*, and after him the Schools, have passed an easie censure on this *Love of Money*, and (unless upon supposition of Imperfection of the Act, or Aversion from Charity) have blanched it into a *Venial sin*, yet S. *Paul*, who best knew the nature of this sin, points out the malignity of it, in a truer Character, Ῥίζα πάντων τῶν κακῶν ἐστιν ἡ φιλαργυρία, *The Love of Money is the Root of all Evil.* 2. 2æ. q. 113. Art. 4.

In a word, this φιλαργυρία, is no lesse, then, *Injusta Acquisitio* and *Illegitima detentio*, unjust getting of wealth and unlawful keeping of it; It is *Amor nimius, & Amor nimii*, A desire, inflamed, more then enough, of having more then enough: In a word, it is no other, then the Adequate subject of S. *Augustins* Definition of Covetousnesse, who sayes, that it is, *Plus velle quam sat est*, an Inordinate desire of having, and keeping

more wealth, then, what is enough. *Lib.* 3. *De Lib. Arb. cap.* 17.

In which Definition, *two* things need Explanation, *First*, what that is, that makes the desire of wealth to be *Inordinate? Secondly*, how we shall know what is *Enough?* what bounds, and limits we shall set unto it? since it is evident, that it doth not consist *In Puncto Indivisibili*, in any one particular measure, or proportion whatsoever.

For the *First*, divers things there are, that render the desire of wealth to be *Inordinate*.

First, a wrong *Method*, when we seek wealth *preposterously*, when that which should be *first*, is the *last* thing in our endeavours: when (contrary to our Saviours Precept *Seek ye first the kingdom of God and his Righteousness, &c.*) we suffer, this *Love of Money*, to take up, if not the whole, yet the Principal, and first place in our endeavours, and affections.

Matth. 6. 33.

Secondly, when, *the Love of Money*, doth rule, not only in our *affections*, but in our *judgements* too, so, that we esteem it far above its true value, and more then its worth can merit: when, we magnifie wealth so far, as to account all men happy, that have it, and our selves, and all others miserable that want it. Hence proceed discontent at our present estate, murmuring, and repining, at Gods Providence, for denying us such a measure of the Riches of this world, expostulating, as for an Injury, why did not God make me Rich? and not onely so, but hence springs envey at another mans prosperity, and plenty, an evil eye at our neighbours wealth, and a setled resolution to be rich, *Per fas & nefas*, to the losse, not onely of *quietnesse*, and *content*, but

but of *Juſtice*, and *Innocency* alſo; according to that of *Solomon*, *He that makes haſte to be Rich, ſhall not be Innocent*, Prov. 28. 20. and that of S. *Paul* here, *They that will be rich*, (that is, that are reſolved to be ſo) *fall into Temptation and a ſnare*, at the verſe before my Text.

Thirdly, when that reliance, that truſt, and confidence, which is due to *God*, is placed in *Riches*, when we do *Cor apponere, ſet our hearts upon them*, Pſal. 62. 10. and make them our refuge, when, inſtead of making God our portion, and our inheritance, we do, as *Job* ſpeaks, *Make gold our hope, and ſay unto the fine gold thou art my confidence*, Job 31. 24. upon this very ground S. *Paul* cals Covetouſneſſe, *Idolatry*, Col. 3. 5. and the covetous man, an *Idolater*, Eph. 5. 5.

Fourthly, when we are over hot in the proſecution of wealth, and ſo eager, as neither to ſtay Gods leiſure, no, nor ſo much as to take his directions along with us in getting it: when we endeavour to get wealth, with diſtracted carefulneſſe, and anxiety, *making* (as *Solomon* ſpeaks) *our dayes ſorrow, our travel grief, and our hearts to take no reſt in the night*, Eccleſ. 2. 23.

Laſtly, when we ſet no bounds, no limits to our appetite, when we enlarge our deſires, as hell, to lade our ſelves with thick clay, and ſuffer thoſe deſires, to increaſe, with our wealth, the ſoul, by a reſtleſſe avarice, ſtill fighting againſt its own ſatisfaction, by deſiring more: In this, coming ſhort of the moderation, even of profane *Eſau*, who refuſed his Brother *Jacobs* preſents, with an *Abunde mihi ſatis eſt, mi Frater, I have enough my Brother*, Gen. 33. 9. which points, at the ſecond thing in this Definition, needing Explanation, *viz.* How we ſhall know, what this *enough* is, ſince it is evident

evident, that it doth not consist *In Puncto indivisibili*, in any one particular, prescribed, or limited proportion, or measure, whatsoever.

Two wayes there are to find out this Proportion, *First*, by those *lawful means*, which God affords for the Moderate getting of wealth: and *Secondly* by our *Necessities*.

The First way to know what this *Enough* is, is, by those *lawful means*, which God gives for the getting of wealth: God, in his divine providence, hath not afforded to all men, an equal proportion of these means, & therefore it is evident, that in the dispensations of his Providence, he did not intend, an equal proportion of wealth to all: for God is no *Leveller*, but a God of *Order*: So that as in *Ezekiels* Vision, the motion of the *wheels*, was answerable to the motion of the *creatures*, when *these* went, *those* went, when *these* stood still, the *other* did not move, and the Reason of this Conformity, was, because *the Spirit of the Living Creatures was in the wheels*, Ezek. 1. 20. So in this case, the *measure* of our *wealth* must be proportioned, to the *means*, which God affords us for the getting of wealth, when these move, and are enlarged, our desires may move with them, when these stand still, and rest, so must our desires. And the Reason, why they must move, and rest together, is, because the proportion of Gods allotment, is in the means, as the spirit of the creatures was in the wheels: so that if God cut short the *means*, to get wealth, we must contract our *desires*, and cause them to move in an equipage answerable, and commensurate to them, *Small means* to *get wealth*, and *small desires* of *having wealth*, suit best together.

Secondly,

Secondly, as this proportion of our wealth may be known, by the *means*, which God affords us for the getting of wealth; So it is known, by our *Neceſſities*, Now there is a Fourfold *Neceſſity*.

Firſt, there is *Neceſſitas Naturæ*, the *Neceſſity of Nature*, which is the Proportion ſo rigidly preſcribed indeed by the *Stoicks*, but not ſo ſtrictly practized by them: *Natura paucis contenta*, ſayes *Seneca*, *Nature is content with a little:* If you aſk her for a *bill of fare*, ſhe writes *bread, and water*, if you would have Nature, to furniſh a *Wardrobe*, ſhe provides, *Lodging and Clothing to cover our Nakedneſs*, Eccleſ. 39. 16. 'Tis true, what is her due, ſhe will not be denied, for, *Contumax eſt, ſuum poſcit*, ſayes the ſame *Stoick*, ſhe is a rigid exactor, and claims her due, but yet ſhe is not chargeable, for, *Qui ſe ad id quod Natura exigit, compoſuit, non tantum extra ſenſum paupertatis eſt, ſed extra metum:* as the ſame *Philoſopher ſpeaks, He that bounds himſelf within the Exigencies of Nature, is out of the danger, not only of the ſenſe, and feeling of poverty, but of the fear alſo:* But Religion doth not confine us to ſo narrow a compaſſe, ſo ſtreight a Sphere, as the neceſſity of Nature: yet if occaſion ſerve, our Apoſtle in this Chapter, gives a precept looking this way, *Habentes victum & veſtitum, &c. having food, and raiment, let us therewith be content*, verſe 8. for *theſe*, in S. *Jeroms* account, are no leſſe, then, *Divitiæ Chriſtianorum*, *The Riches of Chriſtians*, Nay long before Chriſtianity, taught the world this moderation, *Jacob* articled with God for no more, but *Protection, food, and raiment: If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and rayment to put on, &c. then ſhall the*

Epiſt. 119.

Ibid.

Lord be my God, Geneſis 28. 20, 21.

Secondly, there is *Neceſſitas Perſonæ*, a Neceſſity of a mans particular *Perſon*, to maintain our bodies, in Strength, and cheerfulneſſe; for the better inabling us, in the diſcharge of our general and particular callings: And this doth vary, according to the diverſities of mens *Education*, *Temperature*, and *Conſtitution*, and the like; One man, with *Jacob*, being able to endure the heat of the day, and the froſt of the night; to riſe up early, and late take reſt, and to eat the bread of carefulneſſe, and yet with *Daniel* and his companions, proſper better with their courſe fare, then the reſt which had their Portions from the Kings table. One, is able to quench his thirſt with *water*, and with *Gideons* ſouldiers, to lap it out of the next brook, when another, is fain, to make uſe of S. *Pauls* preſcription to *Timothy*, *Drink no longer water, but uſe a little wine, for thy ſtomacks ſake, and thine often infirmities*, Chap. 5. of this Epiſt. verſe 23.

Thirdly, there is *Neceſſitas Expedientiæ*, a Neceſſity (as I may ſo call it) of *Expediencie*: when, beſides things *neceſſary*, there is ſome regard to be had to *Expediency*, when beſides, what is abſolutely neceſſary to our *Subſiſtance*, there is ſomething indulged to our *Refreſhment*: and therefore it was but waywardly done of the *Cynick*, to caſt away his *diſh*, as ſuperfluous, becauſe he ſaw a boy, drink water out of the *hollow of his hand*.

Laſtly, there is *Neceſſitas Conditionis*, a Neceſſity of our Calling and Condition of life; which admits a very great Latitude, according to the various Relations, and Stations, which men hold, both in *Church* and *State*,

ſo

ſo that, that, which is but *neceſſary*, for a maſter of a Family, may be ſuperfluous to him, that is not burdened with thoſe Relations, and Dependencies: That which is but *enough* for a *Magiſtrate*, whoſe port, and condition, needs greater ſupplies, may be *too much* for a *private man*, who needs not thoſe poor, but yet neceſſary advantages, to commend him to the awe, and diſtance of the vulgar. Laſtly, that which is but neceſſary for a Miniſter, in reſpect of thoſe duties which God requires of him, as, *Hoſpitality*, Chap. 3. of this Epiſtle, verſe 2. *Attendance upon the Altar, attendance upon preaching*, and neglecting all other means of Subſiſtance, attendance upon *ſtudy, and reading*, Cha. 4. of this Epiſtle, verſe 6. *Cæteris paribus*, may be too much for a man, not abſtracted, and ſequeſtred, from the world, not conſecrated, and ſet apart, for thoſe ſacred Imployments.

And as this is true of our preſent Neceſſities, ſo we may judge of this *Enough*, by our *future neceſſities*, according to that of S. *Paul*, *The children ought not to lay up for the Parents, but the Parents for the children*, 2 Cor. 12. 14. And, *if any man provide not for his own, eſpecially for thoſe of his own houſhold, he hath denied the faith, and is worſe then an Infidel*, Chap. 5. of this Epiſtle, verſe 8. both which places, look beyond the preſent time, and do injoyn, not only a moderate care for the preſent, but προνοίαν, though not μέριμναν, a lawful providence, though not a diſtruſtful, anxious carefulneſſe for the time to come.

Having thus briefly ſhewed you, what this *love of money* is in it ſelf, and in its own Nature, I come now to ſhew, what it is in its effects, and ſo it is, Ῥίζα πάντων τῶν κακῶν, *The Root of all Evil.*

And

Part. 2. And here to a people trained up in Christianity, it may seem superfluous, to go about to prove, that this *Love of Money* is a Sin, or at least a Sin, so exceeding sinful as to be a teeming, mother sin, *The Root of all Evil*; but upon a strict survey, we shall find it, not only, not superfluous, but very necessary, for while other sins are αὐτοκατάκριτα self-condemning, self-convicting sins, Infamous in their very surface, and outward appearance, as carrying their own *Stigma*, and brand in their foreheads, *The love of Money*, is a sin no lesse, nay, perhaps more sinful then the rest, & yet, is usually passed over, with lesse observation, hardly with any note of Infamy cast upon it, as if the object of it were not the *Mammon of unrighteousneß*, and it self, *The Root of all Evil*.

Yet not, that we are so to understand S. Paul, as if every particular sin, committed by the children of disobedience, did owe its being, and guilt, to this φιλαργυρία; No, the word *All*, here, is not *collective*, but *distributive*, and to be taken, not, *Pro Singulis Generum*, but *Pro Generibus Singulorum*: And that, because, *First*, it gives life, and being to some sins of all kinds; or, *Secondly*, because, as it breeds many sins, so it foments, and nourisheth more; *Thirdly*, because it disposeth the Person in whom it reigns, to the perpetration of any sin, that may conduce to the satisfaction of its *canine appetite*, for *cui nihil satis*, *Nihil turpe*, He that thinks nothing *Enough*, will never boggle at any thing, or scruple it, as wicked, and sinful; or *Lastly*, the Apostle may in a just detestation of this sin, call it *the root of all evil*, because it is the Root not only of that evil, which the Schools call *Malum Culpæ*, the evil of guilt, but of the other

other evil alſo, which they call *Malum Pœnæ*, the evil of Puniſhment: I ſhall inſiſt on both, and ſhew it to be, Firſt, The *Root, of the evil of guilt.*

And here, it is not my intent with *Aquinas*, and the School-men, to preſent you with a long Catalogue, or large Pedegree of the numerous off-ſpring of this unhappy mother, or point at every branch of this impure Root; I ſhall not ſtand to ſhew you, what ſway it bears, what influence it hath, on moſt of the Actions of men; How it ſteals into the *Juntoes* of States, votes in the *grand Counſels* of *War*, and *Peace*, and mingles in the conſultations, and deliberations of Kingdoms, Nations, and Common-wealths, and over-rules their Reſults, to particular advantages: I ſhall not now arraign it for perverting of Judgement, and Juſtice, abuſing power, and authority, to oppreſſion, and wrong: making both *Law*, and *Conſcience*, to ſtoop, and comply, with its *Empire* and *commands*: I ſhall not now tell you, how it *pants after the duſt of the Earth, on the head of the poor*, Amos 2. 7. what ſpoil it makes in the Country, how it depopulates in one Lordſhip, and racks the Tenants in an other, In both perhaps, robbing the Labourer of his hire, and grinding the faces of the poor: I ſhall not lead you through the ſtreets of your own City, and taking down the dark cloth, ſhew you, where it ſtands at the tradeſmans elbow, and brok's between the *buyer*, and the *ſeller*; how it teacheth one to *ingroſſe* Commodities, and another to *adulterate* them: In a word, I ſhall not now ſtand to tell you, how this one ſin, hath filled both Country, and City, *with Men, as with Caterpillers*, as God threatned *Babylon*, Jer. 51. 14. Nor ſhall I aggravate its ſinfulneſſe, by ſhow-

ing that it made, *Achan* undergo the curſe of *God the Father*, Tempted *Judas*, to betray *God the Son*, betrayed *Ananias*, and *Sapphira*, to *lye unto the Holy Ghoſt*, nor Laſtly, ſhall I demonſtrate unto you, how inconſiſtent, and directly oppoſite it is, to the *three Theological vertues*, *Faith*, *Hope*, and *Charity*, No! ſome *ſower fruits* there are, that ſpring from this *root*, more applicable to theſe unhappy times, and have ſet our teeth on edge, and of *theſe*, I ſhall name but ſome.

Firſt, *Averſion from*, and, *Indiſpoſition to piety* and devotion, Alienation of the affections from God, and his ſervice, all ſpring from this *Root*: The Prophet *Ezekiel* accuſeth the *Iſraelites* to God, for diſobedience to, and neglect of, the word, preached by him, but withall, gives the Reaſon, points out the Thief, that had ſtoln away their hearts from God, *They will not do thy words, for their heart goeth after their Covetouſneſſe*, Ezek. 33. 31. This made *David* to pray ſo earneſtly againſt this Sin, *Incline my heart, O Lord, unto thy Teſtimonies, and not unto Covetouſneſſe*, Pſal. 119. 36. where the *Antitheſis*, or *Oppoſition* which the Prophet makes, between, *inclining his heart to Gods Teſtimonies*, and, *not unto Covetouſneſs*, is very remarkable, *Incline my heart unto thy Teſtimonies, and not unto Covetouſneſs*, where, *Not unto Covetouſneſs*, ſhews, that theſe *two*, are Incompatible, and cannot poſſibly conſiſt together, A *Heart*, ſet, on *Covetouſneſs*, and at the ſame time ſet, on *Gods commandments: Nemo poteſt amplecti, Dei gratiam, ſimul, & Seculi*, ſayes S. *Ambroſe:* And yet, behold a greater then S. *Ambroſe* is here, and bears Teſtimony to this Truth, *Te cannot ſerve God, and Mammon*, ſaith our Saviour, *Mat. 6. 24.* This ſin, of all others

others, doth, as it were, Tranſubſtantiate the ſoul, from *Spirit*, to *Earth*: If the Covetous, chance to read the Bible, he magnifies the *promiſes* of the *Old* Teſtament far above thoſe of the *New*, *Theſe*, being but *Spiritual*, of certain Notional things, which ſilly Churchmen, call *Grace*, and *Glory*, Things which he underſtands not: The *other*, are of things *Temporal*, obvious to ſight, as long life, and plenty, A Land flowing with milk, and honey, Garners, full, and plenteous with all manner of ſtore; Sheep, bringing forth Thouſands, and ten thouſands in our ſtreets: If he think on the *Temporal Jeruſalem*, he is much pleaſed with it, conſidered as it was in *Solomons* reign, *who made ſilver to be in Jeruſalem, as ſtones for abundance*, 1 Kings 10. 27. If he chance to meditate, on the *heavenly Jeruſalem*, he is raviſhed with the deſcription of it, and, in deſpight of reaſon, reſolves, not to admit of an *Allegory*, when he reads, *Her gates are of pearl, and her ſtreets of pure gold*, Revel. 21. 21. He doth not ſo much magnifie S. *Paul*, for his Rapture, into the third heaven, as, he doth contemn S. *Peter*, for profeſſing his poverty, *Silver and gold have I none*, Acts 3. 6. If he *wake*, all the Inferiour Globe rowls in his brains: There ſail the ſhips, aye, and there graſe the ſheep, and cattel upon a Thouſand hils: There, are Hedges, and Ditches, Pſal. 50. 10. Cloſes, Towns, and Tenements, Markets, and Faires, Purchaſes, and Mortgages, Leaſes, Bils, and Bonds: If he *ſleep*, he doth not ſo much as dream of Heaven, his habit of Covetouſneſſe, makes his very ſlumbers ſinful: A perfect Son of the *old Adam*, *who was from the Earth earthly*: 1 Cor. 15. 47. certainly God is not in all his thoughts: And therefore, as God is not in his *Love*, ſo, he is in Gods

Gods *hatred: The Covetous whom God abhorreth*, Pſal. 10. 3.

Secondly, *Rebellion*, and *Treaſon*, ſpring from this root; 'Tis evident in *Judas*, *Judas* was *Covetous*, and a *Traytor*,, and therefore a Traytor, becauſe Covetous, He did not only *carry*, but *love* the *bagge:* He ſold his Maſter, not out of *hatred* to his *Maſters Perſon*, but out of *love* to the *thirty pieces of ſilver:* The wages of unrighteouſneſſe hath ſeduced more beſides *Balaam:* And therefore when *Sextius* and *Licinius*, Two ſeditious Tribunes of the People, had uſurped, all power, over the people, and Senate of *Rome*, by the ſpace of nine years; and reigned in the City, *Tanquam*, *Romulus*, *ac Tacius*, *Appius Claudius*, in his Oration, againſt thoſe Rebels, obſerves, that, as *Covetouſneſſe* was the firſt Incentive, to theſe *Seditions*, to begin their *Rebellion*, ſo, *Covetouſneſs* was that, which did foment, and ſpin it out to that length: for all this was, *Quia pecunias alienas, quia agros, dono dant tanta dulcedo eſt ex alienis fortunis prædandi*, as he there ſpeaks: *by an uſurped power, they invaded, and gave away other mens moneys, and other mens poſſeſſions, ſo ſweet a thing it is, to grow rich by Rapine, and Oppreſſion, and to make other mens fortunes, the prey of Treaſon and Rebellion:* But it is a tender Argument, and I ſhall proſecute it no further.

Liv. l. 6.

Thirdly, from this Root ſprings *Sacriledge*, that abomination, of deſolation, in the Church of God: *Will a man rob God?* ſayes the Prophet, *Mal.* 3. 8. Why? can God be robbed? There are I confeſſe, a Generation of men, that do not only *Sceptically* move the doubt, but *Dogmatically*, though *Atheiſtically*, reſolve for the Negative, As if God, when he gave us his Son, had,

had, with him, ſo freely given us all things, as if he *could not*, or at leaſt, *would not*, accept of a Return, of our thankful Homage, and acknowledgement of his dominion, over all the works of his hands, by an Oblation, of a *holy Portion*, Ezek. 45. 1. Theſe are the Righteous (as they pretend) that ſhould *poſſeſſe the Earth*; aye, ſo poſſeſſe it, that God himſelf, ſhall have no portion, no ſhare in the *Divident*: But certainly, God hath loſt, neither his *Dominion* over the whole, nor his *Propertie* in any portion, that piety, or devotion, ſhall conſecrate unto him: The Prophet therefore, makes no doubt of the poſſibility, but that a man may rob God, except it be of a Moral poſſibilitie, *Will a man rob God?* That is, can any man be ſo deſperately wicked, ſo much the child of the Devil, and not the Devil himſelf, as to rob God? his own God? ſome bold *Sacrilegi* there have been, that have adventured, to rob the Gods of other Nations, yet, *In Omni Religione nil tale ſine vindicta*, as *Lactantius* truly obſerves, *never without due puniſhment following upon ſuch Sacriledge*, as if God, the puniſhment of Sacriledge, committed on the *Anathemata*, Gifts, conſecrated to *falſe Gods*, ſhould, as by a kind of *Pedagogie*, teach his own, to keep clean hands, from whatever was dedicated to the *True*: He that doubts of this, let him but read, that Oration, of the *Locri*, in *Livy*, concerning the ſpoil done, Firſt by *Pyrrus*, and afterward, by the Roman Garriſon, on the Temple, and treaſury, of their Goddeſſe *Proſerpina*: But yet, can any man arive at that height of Liv. l. 29.

 Impiety,

Impiety, as to rob *his own God?* or if one ſuch prodigious monſter may poſſibly be found, amongſt men, yet ſhall we find ſuch a People? will a Nation rob God? their own God? yes, *the Love of Money*, can do this too, 'Tis the root of all Evil, This great Evil, *Sacriledge*, Robbing of God, Robbing our own God: But what will follow? why, that which follows in the Prophet, *Mal.* 3. 9. *Maledicti-one Maledicti eſtis, Te are curſed with a Curſe, for ye have robbed me, even this whole Nation*; and if ye would know, what this *curſe* is, do but read the 83 Pſalm; I do not know, whether there be more *Rhetorick*, or *terrour* in it, at the 3d verſe, you ſhall find a crafty councel, or combination of all the Enemies of the Church, to deſtroy the members of the Church, and to invade their poſſeſſions, for the reſult of the councel, is, *Let us take to our ſelves, the houſes of God into poſſeſſion*, verſe 12. But the word, is no ſooner out of their mouths, but the Curſe of God followeth upon the neck of it, *Pone eos ut Rotam: O my God make them like a wheel, and as the ſtubble before the wind, like as the fire that burneth up the wood, and as the flame that conſumeth the Mountains, ſo perſecute them with thy Tempeſt, & make them afraid with thy ſtorm, let them be confounded, and troubled for ever, yea, let them be put to ſhame, and periſh, &c.* verſe 13, 14, 15, &c. And now, if any man hath a longing, to devour that which is *holy*, to ſwallow up the *Patrimony* of *Chriſt*, and the *dowry*, of his *Spouſe* the *Church*, He ſees here, at what rate he may do it: 'Tis a dreadful Curſe: and yet,

yet, I am afraid, that there are too many, that have an itch to ſhare in the *Sacriledge*, and as for the *Curſe*, to put that to the adventure.

Laſtly, it is the Root of *Apoſtacy*, and falling off from God, and that in a double Reſpect, Firſt in reſpect of the *truth it ſelf*, and Secondly, in Reſpect of the *open profeſſion of the Truth*.

For the *Firſt*, the Apoſtle here is poſitive, *The Love of Money is the Root of all Evil, which while ſome coveted after, they have erred from the faith:* and not onely ſo, They have erred not only in their own perſons, but for gaine, they have turned Huckſters of the word of God, καπηλεύοντες τὸν λόγον τοῦ θεοῦ, as S. *Paul* ſpeaks of the falſe teachers of his time: *Corrupting the word of God*, 2 Cor. 2. 17. As *Huckſters*, that mingle bad, with good, that ſo the good, may countenance, and vent the bad: and through Covetouſneſſe, πλαστοῖς λογοις ὑμᾶς ἐμπορεύσονται, *They ſhall make merchandize of you*, 2 *Pet.* 2. 3. Expoſe their followers to ſale, as wares at a publick Mart: Nay, by this means, they do, συλαγωγεῖν, *Col.* 2. 8. *Prædam abigere*, drive away the prey, as when after a victorie, companies of men, herds of cattel, and flocks of ſheep, amaſſed into a body, are driven away, as ſpoils, before the conquerours: Nay, S. *Ignatius* in his third Epiſtle, goes higher, and ſayes, that they are χρισέμποροι, men, that for gain, ſet Chriſt himſelf to ſale: And God knows, too many ſuch merchants, we have, now a dayes, who *teach ſuch things as they ought not, for filthy lucres ſake*, Tit. 1. 11. who, through the diviſi-

ons, and Schiſms which they make, rend the ſeamleſſe coat of Chriſt, diſturb the common peace of the Church, and *ſerve not the Lord Chriſt, but their own bellies*, Rom. 16. 18.

Secondly, as it is the Root of *Apoſtacie* in reſpect of the *Integrity of the Truth*, ſo it is the Root of *Apoſtacy* alſo, in reſpect of the *open profeſſion of that Truth*: 'Tis more then probable, that this, was *Demas* his *Apoſtacy*: *Demas* (ſaith S. *Paul*) *hath forſaken me, having embraced this preſent world*, 2 Tim. 4. 10. It ſeemes, he thought it ſafer, to cloſe with the world, or as we uſually call it, *make his peace*, then run the hazard of loſing his eſtate, by adhering to a perſecuted Truth: Our Saviour tels us, that there is ἀπάτη τοῦ πλούτου, *the deceitfulneſſe of Riches*, *Mark* 4. 19. And certainly, never age did afford, more, and greater examples of their deceitfulneſſe, then this age of ours: I know not whether *hope of gain* on *one* ſide, or *fear of loſing* on the *other*, hath deceived moſt: Good God, *how hardly ſhall a rich man enter into the kingdom of God?* I am aſhamed to ſpeak it, but I have this to accuſe my nation of, this *Love of Money*, hath ſo poſſeſſed their hearts, that they meaſure, not only *honeſty*, and *Loyalty*, but *Religion* it ſelf by gain: Nay, 'tis much to be feared, that if ſome might enjoy their own in peace, they would not only ſubmit to *Schiſms*, and *Hereſies*, but embrace the *Alcoran*, and ſubmit to *Turciſme*, if they were propoſed, as a condition.

And now this *Love of Money*, being ſo fertile a mother, of the *Evil of guilt*, you cannot imagin, it ſhould

ſhould be barren, of the *Evil of Puniſhment*: God therefore, to the covetous mans *Malum Culpæ*, adds, his *Malum Pœnæ*, For God doth uſually puniſh ſuch a ſinner; *Firſt*, in his *Eſtate*, *Secondly*, in his *Children*, and *Poſterity*, and *Laſtly* in his *own Perſon*.

Firſt, God doth puniſh him in his *Eſtate*, and that, *Firſt*, by *giving him wealth, but denying him a heart to uſe it*.

Secondly, by bereaving him of his Idol, which he adored, and depriving him, of that wealth, on which he ſo much doted.

Firſt, to ſuch a ſinner, God may give wealth, but not give him a heart to uſe it: He gives the Covetous their deſire, but deals with them, as heretofore with the *Iſraelites*: *he ſends leanneſſe withall into their ſouls*, Pſal. 106. 15. 'Twas *Seneca*'s Obſervation, *Divitias habent, quomodo habere dicimur febrem, cum illa nos habeat*: A Covetous man, hath Riches, as we are ſaid to have a Fever, when, we have not the Fever, but the Fever hath us: ſo the Covetous man, can not ſo much be ſaid, to *have wealth*, as wealth to *have him*, he doth not *poſſeſſe*, but is *poſſeſſed*: How many be there in the world, that live *poor*, for no other end, but to die *rich*? and almoſt ſtarve themſelves to *day*, out of an irreligious fear, that they may want to *morrow*? *There is an evil* (ſayes *Solomon*) *which I have ſeen under the Sun, and it is common amongſt men: A man to whom God hath given Riches, wealth, and honour, ſo that he wanteth nothing for his ſoul, of all that he poſſeſſeth, yet God giveth him not power to eat thereof, but a*

ſtranger eateth it: This is a vanity, and an evil diſeaſe, Eccleſ. 6. 1, 2. A Vanitie? and an Evil Diſeaſe? Nay, 'tis a *Curſe*, and a *Curſe* like that, which fell, on the incredulous Lord, that would not believe the Prophet *Eliſha*'s prediction, of the plenty in *Samaria*, for behold, *He ſeeth the plenty with his eyes, but he doth not eat thereof*, 2 Kings 7. 2.

Certainly, ſuch men, will never go to Hell, for *Dives* his ſin, for *clothing themſelves with Purple, and fine Linen, and faring ſumptuouſly, every day*, Luke 16. 19. No! their ſin is oppreſſion, and injuſtice, practiſed not more on *other men*, then, their *own Perſons*; Interdicting, and denying themſelves neceſſaries, defrauding, and *robbing* their *mouthes*, of what their *hands* have *gotten*: So, that while other ſinners, though they do not enjoy the happineſſe, and bliſſe of the other world, yet they are abundantly filled, with the contents, and pleaſures of this life: *They eat, they drink, they enjoy the good of their labours, and it is their portion, as Solomon* ſpeaks, *Eccleſ.* 5. 18. One danceth, another drinkes away his life; one conſumes his dayes in exceſſe and Riot, another in chambering and wantonneſſe: Theſe, though they go down to Hell, the place of weeping, and gnaſhing of teeth, yet they go merrily thither; But the Covetous man, is of all ſinners, moſt miſerable; He doth not enjoy himſelf, nor find comfort neither in *this* life, nor in *that*, which is to come: *Dives*, and *Lazarus*, the rich Churl, is both, in one: *Dives* in his life time received his *good things*, but after death was tormented; *Lazarus* in his

his life time received his *evil things*, but after death was comforted; but the covetous hath none of this variety, he partakes with *both*, only in the *worſer part*: In the midſt of all his plenty, he is like *Lazarus* in his *life*, poor, and wretched: and, for his plentie, thus abuſed, he is like *Dives* in his *death*, ſcorched in flames, and tormented: So, that look, with what ſolicitude, and carefulneſſe, other men get *Heaven*, with no leſſe, doth this man get *Hell*; Not only the kingdom of *God*, but the kingdom of *Satan*, ſuffers violence, and the violent take it by force: And as other men work out their *Saluation*, ſo this man works out his *Damnation*, with fear and trembling.

But, becauſe, the Covetous may think it, not a *Curſe*, but a *Bleſſing*, *to have wealth*, though he have *no heart to uſe it*. Therefore *Secondly*, God doth oftentimes deprive him of his wealth, ſo that now he hath no wealth to uſe, that before, had no heart, to uſe that wealth, which he had: This ſin, leavens a mans whole ſubſtance, with Gods Curſe, which makes his *baggs*, like his *deſires*, *bottomleſſe*, or as it is in the Prophet *Haggai*, it is put into *a bagge with holes*, Hag. 1. 6. So that his Riches, as *Solomon* ſpeaks, *make them wings, and flie away to heaven*, *Prov.* 23. 5. before the owner deſcends to hell: *He ſhall not ſave* (ſaith Job) *of that which he deſireth, there ſhall none of his wealth be left, therefore no man ſhall look for his goods*, Job 20. 20, 21. That is, he ſhall die ſo poor, that no man ſhall care to be his *heir*, or *executor*: Nay, becauſe he *truſted* in his Riches,

Riches, and *Sacrificed* to his Net, applauded his own wit and induſtry, that got it; therefore, God ſhall deprive him of both, *For he ſhall leave his riches in the midſt of his dayes, and at his later end he ſhall be a fool*, Jer. 17. 11. So that his end ſhall be, *begger*, and *fool*, both in one: See a Pattern of Gods Juſtice in this kind, in his dealing with the *Caldeans*: *Wo to him that increaſeth; that which is not his, how long? and to him that ladeth himſelf with thick clay: ſhall they not riſe up ſuddenly, that ſhall bite thee? and awake that ſhall vex thee? and thou ſhalt be for booties unto them, becauſe thou haſt ſpoiled many nations, all the remnant of the nations ſhall ſpoil thee*, Hab. 2. 6, 7, &c. Firſt, or laſt, God will ſpoil the ſpoilers, either by his ſecret curſe, *blaſting*, or *blowing* upon their eſtate, *Hag.* 1. 9. or by the hand, of a greater oppreſſor; ſo that *he*, that hath been *Prædo minoris*, ſhall (as S. *Auſtin* ſpeaks) become, *Præda majoris*. He that hath preyed upon the *leſſe*, ſhall himſelf become a prey to the *greater*: 'Tis juſt with God to do ſo: *Thou ſhalt be for booties to them.*

The

The Second Sermon.

AS God, doth puniſh the Covetous, in his *Eſtate*, ſo, Secondly, he doth puniſh him in his *Children*; and in *them*, fruſtrates the end, and intentions, of all the *fathers* hoarding up: what makes the Covetous, thus to inlarge his deſires as Hell, to ſnatch on the right hand, and on the left, to lade himſelf with thick clay? why! tis to raiſe a houſe, to advance a family; but how often doth *Prodigality*, become heir to *Covetouſneſſe?* The *Love of Money*, though it may bring, good *materials*, to build a Houſe, yet, it ſeldom, or never, laies *a ſure Foundation*: No! *Job* tels us right, *Ædificat ut Tinea domum ſuam, He builds his houſe, as a Moth, and as a Booth, that the keeper maketh*, Job 27. 18. Builds his houſe as a Moth? and, as a Booth, that the keeper maketh? how is that? How doth the *Moth*, build his *houſe?* or the *Keeper* his *Booth?* The *Moth*, *devours* the houſe he *builds*, and *then* devours it, even *when* he builds it: The *Keeper*, builds but *ſightly*, becauſe he doth not intend it for *perpetuity*: Booths, you know, in the Law of *Moſes*, were *Emblems* of a *Tranſitory*, *unſetled condition*: here to *day*, and gone to *morrow*; and yet, *ædificat*, *ſicut Tinea*, *&c.* The Oppreſſour, and the Covetous,

(for it is he, of whom *Job* there ſpeaks) *builds his houſe as a Moth, and as a Booth that the Keeper maketh.*

You have a *Proverb*, and it is an *Irreligious* one, *'Tis happy for the Child, whoſe Father goes to the Devil:* you know the meaning of it: But, as God ſaid of that *Proverb*, *The Fathers have eaten ſowre grapes, and the Childrens teeth are ſet an edge: As I live ſaith the Lord God, ye ſhall not have occaſion any more to uſe this Proverb in Iſrael*, Ezek. 18. 3. So, let me ſay, of this *Proverb*, as I live ſaith the Lord, as ye never *had*, ſo ye never *ſhall* have occaſion, to uſe this Proverb in *Iſrael*, for, God, ſhall *take away the father with hooks, and his poſterity with fiſh-hooks, and they ſhall go out at the breaches*, Amos 4. 2, 3. Let them build *houſes*, and *families*, as ſtrong, as they can, and (as the *Pſalmiſt* ſpeaks) *Leave the reſt of their ſubſtance for their babes*; yet the *Curſe* of God, like the *whirlwind from the wilderneſſe*, Job 1. 19. ſhall *ſmite the houſe*, aye, ſo *ſmite it*, that *their Poſterity ſhall go out at the breaches: Nay, their children*, (as *Zophar* ſpeaks) *ſhall flatter the poor*, Job 20. 10. They ſhall be reduced to that extream *beggery*, and *want*, that they ſhall flatter a mean man, for an alms, and fawne upon a poor man, for a cruſt of bread.

Pſal. 17. 24.

If therefore thou doſt think to raiſe a houſe, or advance a family, lay not the foundation, in this ſin, *This Love of Money*; This were to *build*, but upon the *ſand*, and inſtead of conſulting *honour* to thy poſteritie, thou wilt as the Prophet ſpeaks, but *conſult ſhame to thy houſe, and ſin againſt thine own ſoul*, *Hab.*

Hab. 2. 10. But if thou wilt lay a ſure foundation, whereon to raiſe a Family, if thou wilt leave thy poſteritie, a *ſecure*, and *durable* eſtate, follow theſe directions, *Purchaſe* for them, by thine *Alms*, and *Charitable works*, the Prayers of the poor, and needy: *Give Alms of all that ye poſſeſſe, and behold all things are clean unto you*, Luke 11. 41. *Revive*, that antiquated, loſt piece of *Chriſtianity*, which our forefathers called *Charity*, but this preſent fanatical, Atheiſtical age, hath diſgraced, with the name of *Popery*, and *Popiſh Merits*: follow *Daniels* counſel to *Nebuchadnezzar*, *Break off thy ſins by righteouſneſſe, and thine iniquities, by ſhewing mercy to the poor*, Dan. 4. 27. It may not only be a lengthning to thine *own* tranquillitie, but it may prove a *reſerve*; a Treaſure laid up in heaven for thy *Poſterity*, theſe works may prove importunate Advocates with God for *thee*, and *thine*, after thee: *Settle upon them*, the durable *Patrimony* of a Religious, ſober, and honeſt *Education*: *Bequeath* them, the *legacy* of thine own good *Example*, in all vertuous, and godly converſation: And then, though the portion of *Earthly riches*, which thou leaveſt them, be but *little*, yet, it is a great deal better, to leave them a *little*, *well gotten*, with *Gods bleſſing*, then a *great deal*, *ill gotten*, with *Gods curſe*, mingled amongſt it.

Laſtly, as God puniſh the Covetous in his *eſtate*, and in his *children*, ſo he doth puniſh him eſpecially in his *own Perſon*; and that, as *Caietan* obſerves, Firſt, in his *body*, Secondly, in his *ſoul*.

Firſt, this ſin, leads the ſinner headlong to *de-*

ſtruction, and *perdition*, before at the 9th verſe: And the ſinner *pierceth himſelf thorow with many ſorrows*; at the later end of this verſe: *Nec cibus ſecurus, ſomnuſve contingit*, (ſaith S. *Cyprian*) *ſuſpirat in convivio, vigilat in pluma*: He neither *eats*, nor *ſleeps* in *ſecurity*, he *ſighs* at a *feaſt*, nor do the temples of his head take any reſt, though on his *down-bed*: *for the abundance of the rich, will not ſuffer him to ſleep*, Eccleſ. 5. 22. And the wiſe ſon of *Sirach* tels us, *That watching for riches doth conſume the fleſh, and the care thereof, driveth away ſleep*, Eccleſ. 31. 1.

Ad Donat. Ep. 2.

Laſtly, if none of theſe Puniſhments light upon this ſin; yet in this, the ſinner, *ſins againſt his own ſoul*, Hab. 2. 10. And that *Firſt*, by *ſealing* it up under *impenitency*, here; and *Secondly*, by *ſealing* it up, under *eternal torments* hereafter.

Firſt, this ſin, *ſeals* up the ſoul of the ſinner, under *impenitency* here; for *this* ſin, like *that* of *luſt*, ſeldom finds the grace of Repentance; I will not ſay, that God, *will not* give him the *grace* of Repentance, but if he do, I may boldly ſay, *There's a Camel gone through the eye of an Needle*: for in *this*, it is a ſtate more dangerous, leſſe recoverable, then *luſt*: for while *age*, oftentimes, proves a remedy to this, and other ſins, which grow old, and decrepid with the body of the ſinner, This *Love of Money*, of all others, is *Peccatum Senectutis*, the *Sin of old age*, and is *then ſtrongeſt*, when the ſinner, is *weakeſt*, and in a prepoſterous manner of ſinning, makes proviſion for the *Viaticum* of his life, in the very *concluſion* of it, as if he had ſet out, but *yeſterday*; and therefore

Mar. 19. 24.

Ghetius de Coma, in his caſes of Conſcience, thinks it is not impertinent, to move the queſtion, *whether the Natural proneneſſe, that is in old men, to the ſin of Covetouſneſſe, doth excuſe them from the guilt?* but he reſolves it in the Negative: And the Reaſon, why this ſin, cleaves ſo faſt to old age, when other ſins languiſh, and fall off; is, Becauſe, the *ſoul*, not being ſet upon *God*, and his *goodneſſe*, which alone, can ſatisfie that better part of man, and other luſts which did uſe to entertain, and court the ſoul, languiſhing with age, it finds the luſt of Coveting money, the fitteſt ſin, wherein to exerciſe it ſelf: So *Simonides*, in *Plutarch*, being upbraided, for being Covetous, made it his Apology; That whereas, the delight of other pleaſures, was gone, he did foment, and nouriſh, his old age with that χερδαλέην ἡδονήν, that *Profitable pleaſure*: Hence it is, that many, having eſcaped the danger of the *high-way ground*, having underſtood, the word of God preached, and profeſſed the ſame; And the danger of the *ſtony gound*, in undergoing ſome troubles, and perſecutions, for the Truth, yet nouriſhing in themſelves, too great a love, of worldly riches, they have ſhipwracked at this Rock, ſtifled all their graces, choaked all their hopeful beginnings, *with the cares of the world, and the deceitfulneſſe of Riches*, as our Saviour ſpeaks, *Mat.* 13.22. Lib. 1. verbo, Avaritia.

Secondly, as he ſins againſt his own ſoul, by *ſealing* it up under *Impenitency*, here, ſo he ſins againſt his own ſoul, by *ſealing* it up, under *eternal torments*, hereafter: *What is the hope of the Hypocrite, though*

he have gained, (ſaith Job) *when God takes away his ſoul?* Job 27. 8. Certainly whatſoever he *gaineth*, he *loſeth heaven*, the thought whereof (without doubt) is the greateſt torment in *Hell*. *The Covetous hath no inheritance in the kingdom of Chriſt, and of God*, (ſaith S. *Paul*) Epheſ. 5. 5. and again, *The Covetous ſhall not inherit the kingdom of God*, 1 Cor. 6. 9.. If therefore, there be any which hear me this day, who are not reſolved upon the queſtion, which is beſt, to ſave your *ſouls*, or your *eſtates*, conſider that of our Saviour, and let it ſink down into your hearts, *What is a man profited, if he ſhall gain the whole world, and loſe his own ſoul?* Mat. 16. 16. A Text, moſt ſeaſonable for theſe times of Temptation, to be admitted, into your *bed-chambers*, and *cloſets*, and *counting-houſes*, into your moſt retired, inmoſt *thoughts*, when ye deliberate what to do, or reſolve on, in theſe times of danger, and diſtraction; For as this is *Hora Tentationis*, ſo this is *Tentatio Horæ*; as this is the *time* of *Temptation*, ſo this is the *Temptation* of the *Time*.

Thus you ſee, as well as I could, I have made good, this *Apoſtolical* poſition, That, *The love of Money is the Root of all Evil*, both of the *evil of guilt*, and, the *evil of puniſhment*: I ſhall now, in the laſt place, by way of Application, only offer you, ſome *Motives*, or Conſiderations to *dehort*, and ſome *helps* to *preſerve* you, from ſo dangerous a ſin.

Part. 3. And here *Firſt*, that the Impetuouſneſſe of this Paſſion may not violently tranſport thee, ſtay a little, and conſider thy *Saviours Poverty*: *Magna abnegatio*,

ſio, & nimis magna, quod dives fieri velit vermiculus, pro quo, Deus majeſtatis, pauper eſſe voluit, ſaith S. Bernard: *It is a foul abuſe, and an abuſe not to be indured, That, that worm ſhould covet to be made rich, for whoſe ſake, the Lord of glory, was content, to be made poor*: He that laid the foundations of the *earth*, and ſpread out the *heavens* like a curtain over it, *had not a place, where to lay his head*: He that treaſured up the *mines* of *Gold*, and *Silver*, in the deep *vaults*, and *bowels* of the earth, was fain to *Angle for ſilver* to pay his *Tribute*: doth thy courſe garment trouble thee? Remember his *ſwadling clothes*: Is thy head uneaſie? yet it is not harder then his *manger*: Is thy houſe poor, and mean? forget not, that he had not a houſe where to lay his head: If therefore God gives thee *Poverty*, he deals no worſe with *thee*, then with his own *Son*: But for the Teſtimonie of a good Conſcience, haſt thou loſt All? thou art bound to rejoyce, and to glorifie God, in that behalf, that he hath vouchſafed thee the honour, and counted thee worthy, to ſuffer for his *Truth*: whatſoever fleſh, and bloud may mutter, tis a *Regalio*, a favour, not vouchſafed to every one: but yet, withall remember, that *loſſe of goods*, is but the *leaſt*, and the *loweſt* of the ſufferings of the Saints: if God call us to *Martyrdome*, to reſiſtance unto bloud, and to the laying down of our lives, for the Teſtimony of his Truth, the Juſtice of our cauſe will be *Inſularum Loco*, as *Seneca* ſpeaks, the *Garland, and Rihonds, to the Sacrifice*; Theſe, are but the ὑστερήματα, the *after ſufferings of Chriſt, which we his members are to fill up in our fleſh*, Col. 1, 24.

Mat. 8.20.

Mat. 17.

Secondly, Consider that in desiring *Riches*, thou dost desire things, that are *extreamly dangerous*; and contain in them, a *possibility*, whereby the *owner* may be made *extreamly miserable*: for, besides, that they are a condition, wherein, fortune hath a greater scope, and latitude, wherin to inflict crosses, so that often times, they prove a snare, and expose their owner to envy, and oppression, (for we live in those times, in which *Poverty*, is a protection, more secure then *Innocency*, a *sanctuary*, if not more *sacred*, yet more *Inviolable*) So on the other side, it is manifest, that *riches*, and plenty, have temptations, far greater, then *poverty*: It was the Observation of a *Religious Votary*, That the Devils of *Consolation*, as he cals them, are more dangerous, then those of *Tribulation*: certainly, of the Two extreams, the wise man, in that prayer, *Prov.* 30. plainly intimates, that the Temptations of *riches*, are more *dangerous*, then those, of *poverty*: *Give me* (saith he) *neither poverty, nor riches, feed me with food convenient for me, lest I be full, and deny thee, and say, who is the Lord? or lest, I be poor, and steal, and take the name of my God in vain.* Verse 8, 9. *Poverty*, may drive a man to *steal*, to deal unjustly, and then to forswear it, *and take the name of God in vain*: but if a man be *rich*, and *full*, he is in danger, to *deny God*, and in pride of heart to say, with *Pharaoh, who is the Lord?* Certainly, it is very difficult, to be *rich*, and not to neglect God, and to *trust in riches?* upon this very ground, our Saviour sayes, *That, it is easier for a Camel, to go thorow the eye of a needle,*

then

then for a rich man to enter into the kingdom of heaven, Mat. 19. 24.

Thirdly, Conſider, in what manner, thou cameſt *into* the world, and how thou ſhalt go *out*, we were *born*, *Sine Integumento*, and we *depart*, *Sine viatico*, as S. *Ambroſe* ſpeaks: Nature, doth furniſh us, with proviſion, neither, at our coming *into* the world, nor at our going *out*: of all that which thou doſt poſſeſſe, what ſhalt thou carry with thee, but a *Winding-ſheet*, and a *Coffin*? perhaps neither: What a madneſſe is it then, to wound thy ſoul, to get, what ſhortly thou muſt leave behind thee, and carry with thee, nothing elſe, but the guilt, of ill gotten wealth? Perhaps thou wilt anſwer, Though, I leave my wealth, yet I ſhall leave it to my *Child*, that ſhall be after me: Though, this cannot be every Covetous mans *Apologie*, *For there is one alone* (as *Solomon* ſpeaks) *and there is not a Second; yea, he hath neither child, nor brother, yet is there no end of his labour, neither is his eye ſatisfied with riches, neither ſaith he, for whom do I labour, and bereave my ſoul of good?* Eccleſ. 4. 8. But ſuppoſe, thou haſt *children*, and canſt ſay, though, I leave my wealth, yet I ſhall leave it to my Child that ſhall be after me: yet let me tell thee, thou knoweſt not, whether that Child, will be a *wiſe man*, or a *fool*: This, *Solomon* cals *vanity*, and for *this*, very *reaſon*, he did even *hate his labour*, as himſelf ſpeaketh: *I hated all my labour, which I had taken under the Sun, becauſe* (ſaith he) *I ſhould leave it to a man that ſhall be after me, and who knows, whether he ſhall be a wiſe man or a fool, yet* Ep. 44.

he ſhall have rule over all my labours, wherein I have laboured, and wherein, I have ſhewed my ſelf wiſe under the Sun, this alſo is vanity, Eccleſ. 2. 19. Thy wealth, may prove to thy *poſterity*, but an *inſtrument*, to ſerve ſome *luſt*, to *commit*, ſome *ſin*: an Inſtrument of *Gods diſhonour*, and their own *damnation*: Nay, as thy wealth, was *uſeleſſe* to thy *ſelf*, ſo may thy *Children*, be *uſeleſs* to *themſelves*, *uſeleſs* to the *publick*, to their *Country*, uſeleſſe to the *Church of Chriſt*: They may be *fools*, or *prodigals*, or *extreamly wicked*, the very Curſe, and Puniſhment of their fathers *Avarice*.

Fourthly, Conſider, that when by ſordid, and diſhoneſt courſes, thou haſt got a great eſtate, yet this great eſtate doth not *fill* thy *Appetite*: *Eidem ſunt termini Regni tui Alexander & mundi*, as he ſpake in the *Suaſory*: The ſame bounds, meaſured *Alexanders Empire*, and the *world*, and yet, *inventus eſt, qui concupiſceret aliquid poſt omnia*: he would have more then *all*; in coveting a *Second* world before he was full maſter of the *Firſt*: *Habes Aurum, habes argentum, concupiſcis aurum, & concupiſcis Argentum, habes, & concupiſcis, Plenus es & ſitis, morbus eſt, non Opulentia*, ſayes S. *Auſtin*: *Thou haſt gold, and thou haſt ſilver, and yet thou doſt covet gold and covet ſilver; Thou haſt, and yet doſt covet; Thou art full, but not ſatisfied; this is not a fulneſſe but a diſeaſe*: for *Riches*, were no more made, to fill the *ſoul*, then *Learning*, or *Knowledge* were to fill a *bag*: He that (as one ſpeaks) ſhall ſhoot an Arrow, out of a Plough, or hunt a Hare with an Elephant, cannot be

Ser. 3. de verb. Apoſt.

be ſaid to be *unfortunate*, for miſſing the prey, but *fooliſh*, in chuſing ſuch improper Inſtruments, to obtain it: ſo, he that ſhall ſeek for *content* in *Riches*, or the things of this life, is not ſo *unhappy*, in loſing his deſires, as *vaine*, and *fooliſh*, in the choice of ſuch means, to obtain them. And therefore, it was not without *myſterie*, obſerved, amongſt the Ancients, That they, who made Gods of gold, and ſilver, of hope, and fear, peace, and war, Garlick, and Onions; beaſts, and ſerpents: nay, though they deified, diſeaſes, *& quod dicere nolo*: what, without breach of modeſty I cannot name, yet, *Funeſta Pecunia, templo, nondum habitas*, They never deified *money*, nor erected any Temple to it: thereby meaning, that, though wealth was admired by common, or abuſed underſtandings, yet, from *riches*, (further then they ſerved, and ſupplied the exigencies, and neceſſities of nature) nothing conducing, to mans reall content, and happineſſe, could be expected.

While therefore, theſe *conſiderations*, convince your *judgements*: let theſe *means*, and *helps* aſſiſt your *wils*, in the great work of mortifying, this powerfull luſt, The *Love of Money, which is the Root of all Evil*.

Firſt, Labour, to anchor thy ſoul, with content, to ſay with the Apoſtle, *I have learned, in whatſoever eſtate I am, therewith to be content*, Phil. 4. 11. for *content*, is a nearer cut, to wealth, then *Covetouſneſs*: For, what matters it, whether thou be rich *Tuo, & patrimonio tuo, beneficio, an fortunæ*? as

Ep. 119. *Seneca* ſpeaks, by the benefit of thine own, *moderation*, and *contentation*, or the *bounty* of fortune? for as he reaſons on, *Nihil intereſt utrum non deſideres, an habeas?* where is the difference, between having, and not deſiring? There is content in both: for, as our *life*, doth not conſiſt, in the abundance of the things which a man poſſeſſeth, ſo neither doth his *content*: there is a way, which S. *Paul* found out, of *having nothing, and yet poſſeſſing all things*, 2 Cor. 6. 10. Content, reconciles this ſeeming contradiction of *having nothing, and yet poſſeſſing all things*: for, as he, that is maſter of a *great eſtate*, is ſtill *poor*, if he think it to be *too little*: So he that is poſſeſſed of a *mean eſtate*, is *rich*, if he think it to be *enough*: He that ſeeks for Content, without *himſelf*, loſeth both *himſelf*, and *it*: *Quare igitur à Fortuna, potius impetrem, ut det, quàm à me, ne petam?* ſayes the ſame *Seneca*, *why ſhould I rather deſire of God, to give me wealth, then to deſire of my ſelf, not to deſire it?* I conclude this, with the Epigrammatiſt, *Fis fieri dives, Pontice? nil cupias*: He is abundantly rich, that deſires nothing.

Secondly, Learn to *compare*, things *Temporal*, with things *Spiritual*, and ſee, how the ſcales will turne: *Vileſcunt temporalia, cum conſiderantur æterna*, ſaith S. *Gregory*: the *Glo-worm*, may ſeem, *a glorious light*, till the *Sun*, that *eye of the world*, be diſcloſed, and *Temporal riches*, may ſeem, *a great bleſſing*, until they be weighed, with the *Eternal*, in the *ballance of the Sanctuary*; Raiſe thy meditations therefore, to the heavenly *Jeruſalem*; walk about her

her wals, mark all her bulwarks, tell all her towers, and in compariſon of that *City that is above*, thou wilt ſay, of all *Earthly poſſeſſions*, as *Hyram* did, of the Cities, which *Solomon* gave him, *they pleaſed him not, and he called them the land of Cabul unto this day; that is the dirty land*, 1 Kings 9. 13. What were the pleaſures, and riches of *Egypt*, the pomp, and glory of *Pharaohs* Court in the eyes of *Moſes* after he had once ſeen his God? what was the world, and the vanities thereof, in S. *Peters* thoughts, after he had a *glimpſe* of the glory of heaven, & a *ray* of the happineſſe thereof, in the *Tranſfiguration of Chriſt?* As ſome *great Peer* therefore, that hath been uſed to *ſtately ſhews*, & *courtly magnificence*, doth not vouchſafe ſo much, as to caſt an eye, or a glance, towards the mean, and worthleſſe *Gewgaws of a Pedlars pack*, which yet ſilly *children*, and *fools* behold with wonder, and greedineſſe, their eyes dwelling long upon them; So, the *ſoul*, that by divine *contemplation*, hath its *converſation in heaven*, ſcorns to ſuffer its ſelf to be tranſported, with the *traſh*, and *toyes*, of this vain, and tranſitory world: I have read of a Spiritual perſon, who ſaw heaven but in a dream, but 'twas ſuch a dream, as made deep impreſſions in him: the glory, and happineſſe of it, being preſented, with vigorous, and pertinacious phantaſms, not eaſily diſbanding: So, that when he awaked, he knew not his own Cell: he remembred not him, that ſlept, in the ſame *Dorter* with him; nor could he tell, how *night*, and *day*, were diſtinguiſhed, nor could he diſcern, *eyl*, from *time*, but, paſſionately

cried out for his vision again, *Redde mihi campos meos floridos, Columnam auream, Comitem Hieronymum, assistentes Angelos: Give me my fields again, my most delicious fields: Give me my Pillar of a glorious Light; my Companion S.* Jerom, *and my assistant Angels:* And this lasted, until he was told of his duty, when the fear of a sin disincharmed him, and caused him to take care, lest he lost the *substance*, out of a transported greedinesse, to possesse the *shadow*: the same operation (at least in some proportion) which that *vision*, had on him, may *meditation* have on thee: Labour therefore, to get a piercing eye, in meditation, to see the Invisible God, send out thy soul, in a devout *extasie*, contemplate, the glory, and beauty of heaven, weigh the happinesse of the Saints, and Angels, and of the *Spirits of just men made perfect*: Think upon those ravishing, unspeakable Consolations, that like a torrent of joy, shall swallow up those, that are redeemed from the earth; And these meditations, must needs kindle, and inflame thy affections, inseparably to be united to God, and work in thee an holy impatience of delay, and a staying here, a loathing of the things of this world, and a wearisomenesse, of the prolongation of thy pilgrimage here in this world, being wholly bent, upon that, which is to come; saying with the *Psalmist*, *My soul is athirst for God, even for the living God, when shall I come, to appear before the presence of God*, Psalm 42. 2.

Thirdly, Because all this inordinate carking

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proceeds from distrust, and diffidence of Gods protection, and providence, providing for our selves, because we do not believe, that God, will provide for us; *have faith in God*, knowing, that he hath said, *I will never leave thee, nor forsake thee*, Heb. 13. 5. Certainly our *great cares*, come from our *little faith*. great *faith* would lessen our *cares*; for *Faith*, doth not only *purifie*, but *satisfie*, the heart: So, that whereas before, *Covetousness*, did make *Gold*, thy *God*, now quite contrary, this *affiance*, shall make *God*, thy *Gold*: for as *Job* speaks, *if thou return to the Almighty, thou shalt then lay up gold, as dust, and the gold of Ophir as the stones of the brook*; *Erit ô Omnipotens, Lectissimum aurum tuum*, as *Junius* reads that place: *And the Almighty shall be thy choice gold, and silver, and strength unto thee*, Job 22. 23, 24, &c. So, *undervaluing* the *world*, the wealth, & glory, and pomp of it, thou wilt *prefer God*, in all thy desires, laying with the *Psalmist*, *The Lord himself is the portion of mine inheritance, and of my cup; Thou shalt maintain my lot; The lot is fallen unto me, in a fair ground, yea, I have a goodly heritage*, Psal. 16. 6, 7.

Lastly, To all these *considerations*, and *means*, to *prevent*, or *cast out* this *Love of Money which is the Root of all Evil*: joyn, fervent prayer to God, that he would make these *means*, and thy *endeavours*, effectual unto thee: Pray with the Prophet *David*, in the place but now, alleadged, *Incline my heart O Lord unto thy Testimonies, and not unto Covetousnesse*: and he, that *knowing the plague of his own heart*,

heart, ſhall thus pray againſt it, Then hear thou in heaven, O Lord, thy dwelling place, and do, according to all that thy ſervant calleth unto thee for, even for Jeſus Chriſt his ſake, to whom with thee, O Father, and the Holy Ghoſt, be aſcribed, all honour, and praiſe, dominion, and power, now and for ever. AMEN.

FINIS.